# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## MISCELLANY.

### ON THE DUTY OF UNITARIAN MEMBERS OF ORTHODOX SOCIETIES.

It is required by a regard to their own character and the interests of what they consider to be the truth. The present appearance of things gives some occasion for the reproach, that unitarians are ashamed to avow their principles and unwilling to stand or fall by their own merits. It is said that on no other ground can it be accounted for, that while the orthodox are trampling on the rights, and outraging the feelings of the unitarians; while from the pulpit, the press and in conversation, the opinion is constantly expressed, that they wish to have no connection with them, and are desirous that the separation should be as marked as possible; the unitarians still seek to maintain an union with them, voluntarily unite in the support of their preachers, and express the highest gratification whenever they are treated with any thing like toleration. However unjust such an opinion may be, it is undoubtedly true, that the argument is frequently urged by the orthodox, and is not without its influence upon those, who do not give much attention to the subject. Such persons need to be reminded, and that as well by conduct as by language, that such aspersions have no foundation in truth. Unitarians, it is true, dare not be as positive as many of the orthodox, upon subjects in their very nature almost beyond the grasp of the human intellect, and which have been a never ending source of controversy—but so far as they consider certainty to be attainable, they are fully convinced that their doctrines are such as scripture teaches and reason approves. They are persuaded that the peculiarities of orthodoxy were unknown to the apostles and primitive christians, and that they are the inventions of an age, when a mixture of heathen philosophy, a spirit of contention, and a rage for building up systems of faith were fast destroying the purity, the beauty, and the simplicity of the gospel. Without pretending to arrogate to themselves all the piety in the world, and claiming the common privilege of not being responsible for the vices and follies of every one, who may choose to enrol himself among their number, they firmly believe that those who have sincerely embraced their faith, will not, by reference to those fruits by which alone we have a right to judge of principles, suffer by a comparison with the orthodox.

It is required by a regard to those who are the abetters of the system. There are many offences, which no human laws can reach, and which on that account are the subjects of very little consideration. Among these may be classed the practice, of setting up a standard of faith embracing the peculiarities of a sect, pronouncing all who do not conform to this destitute of the essentials of the christian faith, and making this judgment the rule of conduct towards them. However harmless and even justifiable such a practice may appear to some—it may safely be asserted, that the principle on which it is founded, is most unwarrantable in itself, and the exercise of it has been productive of more misery and disgrace to Christendom, than any or all the errors in doctrine which have existed since the days of the Apostles. If any one should think this assertion rash or extravagant he is requested to look at the evil it has produced. The whole of the papal power and usurpation rests upon this principle as its foundation, this has built the dungeons and kindled the fires of the inquisition, this has occasioned all the murders, tortures, imprisonments, and other punishments by which christian governments have pretended to correct the supposed errors of their christian subjects—this is the chief source of all that wrath and clamour, and revenge, and evil speaking, by which Cristianity ever has been, and still is disgraced. In short, whatever of persecution, whatever of intolerance, whatever of uncharitableness has ever existed, can be traced to this as the procuring cause; and who can tell the mighty and wide spread evils which have been thereby produced, and who will compare with these, any injurious consequences which have resulted from errors in doctrine?

The extent to which this practice has prevailed among christians is the more surprising, when we call to mind the declarations of scripture upon this subject. Our Saviour knew what was in man; upon all important points of duty he has left us directions, and his injunctions are most frequently repeated upon those points, where there is the greatest danger of forgetfulness or mistake. Now it is a remarkable fact, of which any one can satisfy himself by examination, that while he has no where authorized us to reject or condemn any one for error in opinion, no injunction is repeated by him more frequently, or enforced with greater sanctions than the prohibition against one christian sitting in judgment upon the faith or conscience of another*—and yet the history of christianity is black with the record of bloodshed and misery occasioned by a violation of these commands. How far, with conscience, experience, and the word of God for their direction, the authors of these measures will palliate their guilt by the plea, (which we have no reason to doubt can in most cases be offered with sincerity,) that they thought they were doing God service, we pretend not to determine; but we do feel warranted in saying that such conduct is wrong. It is the assertion of this same principle, which is the fruitful cause of the divisions and dissentions among christians at the present day. Ask an advocate of the exclusive system how he justifies his conduct towards unitarians, and he will adopt the same course of reasoning which the inquisitor would use for burning them. They would only differ in the extent to which they would go, to repress what they assumed the right to denominate a dangerous heresy. If there be any truth in the remark, that uninterested persons are liable to construe the present submission of unitarians into an admission of the superior purity of the orthodox faith, those who are the advocates of the exclusive system are much more exposed to the same error. Many of them no doubt consider it an admission of their superiority, and are thereby, rendered confident, that they are dealing valiantly for the truth, when they show no toleration for what they deem a half confessed heresy. If unitarians would treat every manifestation of this superiority as a violation of their rights, as an unauthorized attempt to lord it over God's heritage, and as such to be mildly but firmly resisted, if they were to insist, that they would associate upon equal terms or not at all; it might bring many of these persons to reflection, take away the delusion of their fancied superiority, and induce them, by a careful attention to their future conduct, to make what amends they can for the past.

It is required by every motive that induces us to wish for an end to the present system. Powerful and widely extended as the present combination is, it is the work of comparatively few minds. A few master spirits among the clergy first originated the plan—They have induced their brethren in the ministry to come into the measure; and the influence of these has hitherto succeeded in producing an acquiescence on the part of their congregations. But the people as a body never wished it, nor unless where they have been excited by their ministers, do they now desire it. Of the more intelligent of the orthodox laity, a large majority are at this moment opposed to it, and they would readily cooperate in any suitable measures to put an end to it; were it not that they are aware, that the opposition would be so violent, as to leave no hope of effecting this, without taking measures, which would greatly injure the present influence of the clergy. This they feel a great reluctance in doing. Experience has likewise taught them, that they cannot make the attempt, without subjecting themselves to much obloquy and reproach. No unfortunate unitarian has ever been more severely visited by orthodox denunciation, than have some of the orthodox, who have dared to contend for the duty of treating unitarians as fellow christians. In this state of things, the only rational hope of redress is, to bring those evils, which are not necessary consequences of the system, home to the feelings and interests of the great mass of the community. Let them once feel its effects in an increased taxation, a divided society and all the other evils which follow in its train, and they would no longer, as now regard these things as matters in which they have no interest, and which they have therefore suffered the clergy to manage as they pleased. They would ask—what is the necessity for all this? How did our fathers avoid these difficulties? by what new light are divines of the present day enabled to discover that ministers whom they were in the habit of considering pious christians, were little better than infidels; that men with whom we have been happy in walking into the house of God in company, are to be so treated, that they must abandon their place of worship to avoid insult and abuse? What new warrant have these ambassadors of the Prince of Peace received by which they feel authorized to throw societies and communities, formerly peaceful and harmonious into confusion and discord?

Let a spirit of inquiry into these subjects once become general, and the work is done. The resistance of the clergy can offer no serious obstruction. The spirit of the day is to bring all institutions to the test of reason and utility; and the power of the clergy consists wholly in the influence which opinion gives them. They cannot act in opposition to the general sentiments of the community, without destroying this power and influence. A recent example will illustrate this. A few years since, clergymen were generally settled for life, subject only to be dismissed by an ecclesiastical council. The confidence in the clergy was so strong, the people felt that such an arrangement was safe for them. Of late, several parishes who felt that they had just grounds of complaint against their clergymen have submitted their grievances to the advice and determination of councils. The results have been so manifestly injudicious and partial, that all confidence in councils is lost, and there is an end, in this section of the country, of settling clergymen for life—and so little respect has been paid to these results, that in a short time, the clergymen who were advised to remain, have been willing to agree to a dismission. So here, if the people choose, that the public distinction between the orthodox and unitarians shall be abolished, and both shall be treated by their clergymen as christian brethren, the ministers must either conform to their wishes, or seek their support from other parishes.

A discussion of the practicability of a cordial union between persons whose doctrines differ as widely as those of the orthodox and the unitarians would complete the original design of the writer. But this essay has already been extended so much beyond the original intention, that this subject must be reserved for a future occasion. *Christian Freeman.*

* If in a few instances the apostles condemned certain doctrines, it should be remembered that they spoke by inspiration concerning errors which have long ceased to exist, and those who assume the same right at the present day, should see to it that they have the same authority.

### ON ETERNITY—BY DR GIBBONS.

What is eternity?—Can aught
Paint its duration to the thought?
Tell every beam the sun emits,
When in sublimest noon he sits;
Tell every light winged mote that strays
Within its ample round of rays;
Tell all the leaves, and all the buds,
That crown the gardens and the woods;
Tell all the spires of grass the meads
Produce, when spring propitious leads
The new born year; tell all the drops
The night upon their bended tops
Sheds in soft silence, to display
Their beauties with the rising day;
Tell all the sands the ocean laves,
Tell all its changes all its waves;
Or tell, with more laborious pains,
The drops its mighty mass contains;
Be this astonishing account
Augmented with the full amount
Of all the drops the clouds have shed,
Where'er there wat'ry fleeces spread,
Through all time's long protracted tour,
From Adam to the present hour:
Still short the sum; nor can it vie
With the more numerous years, that lie
Embosom'd in eternity.

Was there a belt that could contain
In its vast orb the earth and main,
With figures was it cluster'd o'er,
Without one cypher in the score;
And could your lab'ring thought assign
The total of the crowded line;
How scant th' amount! Th' attempt how vain,
To reach duration's endless chain!
For when as many years are run,
Unbounded age is but begun.
Attend, O man, with awe divine,
For this eternity is thine!

### CALVINISM UNVEILED.

The second edition of the Rev. Mr. Colman's Dedicatory Sermon, at Salem, is accompanied with notes in which he very ably and satisfactorily defends many of the statements in the sermon, which had been complained of, as giving an unfair view of the doctrines of Calvinism.

Among the passages of the sermon which have excited animadversion, is the following, from page 7th.

"We are sometimes told that God has elected of his ow sovereign pleasure and *without any reference to moral character* a few of the human race to eternal happiness, and that he has formed the rest of the human race only for eternal misery."

In relation to this statement, Mr Colman says;—

"I have been charged with making an unjust or incorrect statement of the doctrine of election. It would give me great pain to find I had misrepresented any man's character or opinions; nothing certainly was ever farther from my intention. I shall therefore take the liberty of stating, solely *for the purpose of my own justification*, the grounds, which in my opinion warrant the strength of language, which I have employed; and as the doctrine of Election makes but one feature of a system of opinions, which has many friends among good men, but which is in my opinion utterly opposed to the Gospel, I shall, by direct quotations from the writings of distinguished

both before and after the time our Saviour. Æschylus, Sophocles, Euripides, Herodotus, Lucian, and others speak of the demoniacs, which is a proof that the disorder they mean was usual at all times, and not more prevalent in Judea during the preaching of Jesus than in other Countries and at other periods. If, therefore, this disease had been known long before the appearance of our Saviour, and if it could sometimes be healed, and that this was the case, Jesus himself intimates when he says, (Matt. xii. 27.) *If I by Beelzebub cast out devils, by whom do your children cast them out?* It may perhaps have had only a natural cause. This we may suppose without the least prejudice to the miraculous power of the Messiah; for we must remember, that he healed and restored not one, but several persons so affected. If the disorder was of the most obstinate kind, and every other remedy had been fruitless, the word alone effected a perfect recovery.

Mental alienation was so generally considered in antiquity to be occasioned by possession of a devil, that Herodotus (vi. 84.) says of the madness of Cleomenes, that it was of a very extraordinary description, because it did not proceed from the cause usually assigned. "The mental alienation of Cleomenes," says he, "was not occasioned by a demon, but by excessive drinking."

If it is asked why our Saviour and his apostles seemed to confirm the opinion of a real demoniacal possession, by speaking of such patients in terms suitable to the above notion, it may be answered, that neither Jesus nor his disciples spoke as men of learning; they conformed to the ordinary language which prevailed at that time. They therefore called the disease, which deprived men of the use of their reason, by the name by which it was generally known; and had it been called otherwise by the evangelist, his immediate readers would probably have considered the case less miraculous. But by this he as little confirms the opinion of a real possession by a devil, as Jesus, when he makes use of Jewish mythological expressions, respecting a future life, recognized as the true notions on which they are founded. When he says, that his disciples shall eat and drink with him at his table, in his kingdom, did he mean to say that entertainments would really be given in heaven? or did he merely conform to the modes and figures of speech prevalent at that time?

When it is said in Matthew viii. 30, that the evil spirits of those possessed had prayed Jesus to allow them to go into the swine, it is without doubt meant that those lunatics had run full speed towards the swine and driven them into the sea. For the mode of speech prevailing at that time applied to the devils, what was done by the men who were supposed to be possessed by them. Thus in Luke xi. 14, a dumb man is called one who had a dumb devil. And in Acts xix 15, it is said the evil spirit had answered the exorcist; but immediately after, v. 16, he is called "the man in whom the evil spirit was." *Rosenmuller.*

# CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 30.

The Exclusive Spirit. We may call it the *exclusive* spirit if it is right, that shuts out from christian fellowship the practical christian, simply for differing in his religious speculations from what happens to be the present approved standard of human orthodoxy. A writer in the *Christian Freeman*, published at Greenfield, in speaking of the duty of Unitarian members of orthodox societies alludes to the exclusive spirit which has been excited within a few years, chiefly by a "few master spirits among the clergy." Although *these* have influenced their brethren in the ministry to adopt the plan of exclusion, and through them have brought their congregations to an acquiescence in the measure, yet,—as is well observed by the writer just mentioned,—"*the people as a body, never wished it, nor, unless where they have been excited by their ministers, do they now desire it.*" Nothing will more fully confirm the truth of this statement than a free and familiar intercourse with the members of orthodox societies. There will be found here and there one who has been fully indoctrinated, and whose unkind feelings have been excited against unitarians, and liberal men; but nothing is more true than that the *people as a body* are opposed to the system of exclusion, and are ready to join in any suitable measures to put an end to it. Yes the *people* have compartively no hand in this unseemly business of uncharitableness and exclusion, and ought not to suffer the reproach of it. Let the reproach then fall where it is deserved, on the orthodox clergy, and particularly on a few of the leading individuals of the sect; for, (with regret be it spoken) there is, even among the clergy, as well as in other professions, a majority who in many things never think or act for themselves, but are tossed and whirled about by the current of public sentiment. The source of all the uncharitableness and all the prejudiced views that are entertained, and the misrepresentation and defamitory speeches that are made about Unitarians should be known. It should be known that the great outcry against us is not the voluntary burst of indignation in the body of the people against specified and generally acknowledged errors, or the motions of a general and intelligent fear of the degeneracy of the times,—but is an indefinite outcry raised by the aspiring leaders of the orthodox clergy; an outcry the real grounds and purpose of which are *unknown*, and would be *despised* if known, by the mass of those who join in it. It is in self-defence and not by way of voluntary accusation that we say this.—Unitarians have suffered reproach unrepining and in silence already too long. The very forbearance and lenity of unitarians, and especially the peaceableness and readiness of unitarian laymen to support the orthodox ministers where their lot is cast, these *virtues*, as they may in past time have been justly called, are now quoted by those who abuse us, as evidence that we are in the wrong and deserve this abuse.

What shall christian men, who, though compared with some, are silent and modest about their religion, have yet as deep a sense as any men of the value and importance of their principles,—and who have been restrained hitherto from asserting their rights, only by the ruling influence of the gospel principle, that "charity" is greater than "faith" or "hope,"—what shall such men do when their characters and dearest rights are wantonly assailed, trifled with and trampled upon? what can they do but conclude that forbearance like the past, is no longer "charity,"—that charity begins at home, and that duty requires that they protect and maintain their christian rights.

## COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir.—In reading the late accounts of the fortunes of the *Unitarian Marriage Bill*, a few reflections have suggested themselves, which, if they meet with your approbation, are much at your service.

It is an encouraging sign of the increasing liberality of the age, that this bill was passed in the House of Commons without opposition. The people of England are evidently averse to the exclusive spirit of establishments, though they are still obliged to submit to the long-rooted dominion of an established church, which has been as oppressive and cruel, and is yet perhaps as arrogant, as any establishment on earth.—Milton, Hales, Locke, Clarke, Hoadly, Watson, Priestly, and hosts of their brethren, have not espoused the cause of toleration, and the rights of conscience, in vain. Their countrymen have felt the appeal; and the time is not distant when the wearers of the crown and mitre will have it read to them in a louder and bolder tone than they have ever heard it before. A sense of justice is struggling hard with the lust of power; and it shows such sinnews and strength, that we may already salute it as conqueror, and shout for the victory.

Though this bill was lost in the upper house, it was but by a majority of five. This too is well done. If there is so much liberality among bishops and lords, the right petitioned for will not long be refused. And it cheered my heart, Sir, it cheered my heart, to find that the primate of all England, and one of the most active ministers of the king, supported the bill with their influence and their eloquence, and uttered sentiments which were like emanations from the master spirits whom I have named above. I revere such men. They show themselves superior to the corruption of a court, and to the contagion of such examples as that of the Lord Chancellor, who seems to delight and revel in his bigotry. How discordantly the speech of this man falls upon the ear, after we have listened to the words of Canterbury and Liverpool.

The only tolerable argument against the bill, was, that there was nothing in the marriage service of the church which ought to give offence to Unitarians.—And, indeed, I do not see why a man cannot as well wed his wife in the name of the Father, Son, and Holy Ghost, as dedicate his child, in baptism, with the same form of words, which is no acknowledgement of the trinity. But the question is, not what *I* see, or do not see, but what my brother sees and feels; and besides; it is a grievous thing, and not to be thought of with patience, that a Unitarian cannot be married by his own minister, but must fain trudge after the clergyman of the parish, who very probably, would perform the marriage or the funeral service with equal pleasure. Why cannot he enter into the holy state of matrimony, in the way that best pleases him? Indulgence in this respect will not be likely to make him a worse husband, or a less loyal subject. It has no such effect on his neighbours of Scotland, where people may get married by jumping over a broomstick.

It is the vexatious restrictions and disqualifications of this sort, which have forced the Unitarians, in common with the other Dissenters of England, into the ranks of opposition, and made them habitual politicians, of rather a severe, and sometimes a discontented order. And here I cannot help expressing my astonishment and grief, that some of my own countrymen, on their return from England, should speak slightingly of our unitarian brethren there, as a querulous, disloyal, inflammatory set of Jacobins, who were continually railing against dignities from which they had excluded themselves, and against a government which was too lenient in letting them alone. I cannot help considering such opinions as disgraceful to the institutions of our own free country, and they smack of a reverence for the powers that be, for fat livings, garters and gewgaws, which I pray may never be transplanted to the land which I am *now* proud to call my own. Is there no reason why the English Unitarians are discontented politicians? If I was compelled to go to one of the Episcopal clergymen of this city to be married, instead of the man whom I knew was a friend, and under whose preaching I preferred to sit, I think I should talk politics too, and pretty bitter politics, though I call myself a peaceable man; and I would continue to talk, in spite of powerful enemies and cold friends. I know as many English Unitarians, Sir, and know them as intimately perhaps, as any of my countrymen do; and I will undertake to say, that I know not anywhere a more worthy and truly respectable class of men. Several of their ministers would grace mitres, if they would condescend to wear them; and they were not half so indignant at the restrictions which were imposed on them, as I thought they ought to have been, and had right and reason to be.

I take leave of the subject, with the hope and expectation of soon hearing that the Unitarian Marriage bill has been again brought forward, and that it has passed both Houses of Parliament.

*A Unitarian of Boston.*

FOR THE CHRISTIAN REGISTER.

Mr Reed.—I was interested in the account which you gave us last week of the formation of the *British and Foreign Unitarian Association*—not only because I hope for beneficial results from such an institution, operating extensively and systematically as it must do—but because of the remarkable circumstance that it was formed on the very day which gave birth to the *American Unitarian Association*. The coincidence is worth observing. Here are two large national institutions, having similar names and similar objects, brought into being, without previous consultation or design, on the very same day. Let us look upon it as a favorable omen. Let us believe that these twin sisters were paired in heaven. Let them have the hearty support and prompt, effectual aid of all the friends of our churches. And let us not doubt, that, being born together, they shall live and act together for the glorious truth, and be honoured means of diffusing that yet further light, which breaks out from God's word. John Robinson.

FOR THE CHRISTIAN REGISTER.

Mr Reed.—I could not help observing, when I read of the formation of the British and Foreign Unitarian Association, how differently things are managed in England and in America. *There*, you have set speeches made, reported and published, so that the public enter into the occasion with something of the spirit of those who are present. *Here* we print nothing except a very business like and modest statement of the fact that a meeting was held and a society formed.—Who attended the meeting, who addressed it, what was said, it is not thought worth while to record.—And yet perhaps as good speeches may have been made as those which come across the water. Are we not a little too modest?—in this one particular, I mean. Have not our orthodox brethren gained something by throwing aside all their modesty? The Telegraph has been occupied ever since election, almost, in printing the long and good and dull harangues of those who made and seconded motions at divers society meetings. Now there is great wisdom in this. Unitarians indeed could not do the same, because they have the unfortunate habit of meeting only for business, and talking only when business requires it. They do not bring to election their pockets full of speeches, called forth by the impulse of the moment, and therefore of course the columns of the Register contain no formal and finished specimens of extemporaneous oratory.—But then, as some speaking is done, and some good speaking too, because to the purpose, why not have some short hand writer, as in England, to prepare an account of it? I am afraid, if we go on as we have done, that it will be reported, that Unitarians have no power of speaking, just as it now is that they have no piety. And then, what will become of us? Do therefore, Mr Editor, persuade the members of our societies to write their speeches—no matter whether to the purpose or not.

FOR THE CHRISTIAN REGISTER.

Sir—There is a report in circulation here respecting the interesting novel, entitled "Resignation," lately brought with much effort before the public; which report, should it extend, is calculated to produce much injury to religious feeling. I think you will give your generous aid to prevent this. It is said, that "Resignation" is a *sectarian* work. This is utterly untrue; and it is proved to be so by the simple fact, that the amiable and excellent authoress has already been classed with several widely opposing sects. Nothing can be more evident, than that a deep love, and reverence of pure and undefiled religion pervades and emanates from every part of this truly instructive and entertaining work; but that it is wholly free from, and truly superior to aught of an exclusive, sectarian spirit, is fully confirmed by the circumstances known to the writer of this article, that "Resignation" has already been perused with [illegible] admiration by persons whose [illegible] trinal opinions are as diverse from each other as are the highest, middle and lowest notes of a church organ. This, though an amusing, is a just simile; and were not the writer fearful of trespassing on your indulgence, some appropriate extracts might be adduced which would strikingly illustrate the true candour and genuinely christian liberality of the authoress. It is only prejudiced minds, or careless readers, incapable of making nice distinctions, who could attribute to her such feelings, as are inherent in sectarianism.

Will, you, sir, aid the diffusion of christian Charity by giving publicity to the above simple statement?

A CHRISTIAN.

GYMNASTICS.

Mr Reed.....Your correspondent on gymnastic exercises displays much learning and research, but has not yet given us any definite ideas of his favourite System. Allow me to request him to furnish, as perhaps he is preparing to do, through the same channel, a concise and simple plan of education, uniting the mental and physical, adapted to the state of society in our country, and calculated to mature the body and mind together without giving an undue preponderance to either. I believe such a plan might be formed and prove of easy application, even in the education of girls. What your correspondent has said thus far is of a general nature; we now want something tangible. Let us have the regular exercises of the school laid before us in detail—and I think it will not want friends or supporters.

M. J.

FOR THE CHIRSTIAN REGISTER.

*So Saul died, and his three sons, and his armour-bearer and all his men that same day together.*—1 Samuel ch. 31 v. 6.

The battle hour had passed away,
Welt'ring in blood, many there lay;
Whose hopes at morning all were bright,
Whose arm was strong—whose hearts were light.
There lay the dying and the dead,
The victor there was vanquished;
Their strength was gone—their hopes were riven
All—save the hope they had of heaven!
Dying they pray'd that bliss might be,
Their portion through eternity!

Oh—sadly did the evening air,
Murmur its mournful dirges there;
They told of hopes—they told of pride,
Pass'd like the leaf on summer's tide—
Hopes like the hues of April's sky
Look'd bright—but passed as suddenly!
Gone like the sweet lute's soothing notes,
Which round the bow'r of lady floats,
When evening comes—and all is still,
Save those sweet tones—or gurgling rill,
Or sound of lonely night-bird's wail,
Borne on the sweetly perfumed gale.

Fallen that night on Gilboa
The power—the pride of Israel lay—
Saul and his sons among the rest,
Bloody and torn their helmet's crest;
The moon in heaven did seem to weep,
As she shone o'er their calm death sleep,
Veiling her glory 'neath dark clouds;
Oh sad—but fitting was such shroud!—
For death's damp seal, was on each brow,—
Where was the victor's glory now.

But soon was heard upon the gale,
A sound of triumph and of wail;
When o'er his lyre the wind swept by
Thus David woke his melody:

The brave—the brave in battle fell,
Gone is thy beauty Israel;
Thy sons were strong in morning light,
The very foremost in the fight;
But evening sees them laid in dust,
Their strength all gone—their proud hopes crush'd.
The trumpet sent its summons shrill,
Its echo o'er the lake and hill
Were answer'd by a thousand spears,
By mother's wail—by maiden's tears;
The warriors came in bright array,
They came—they've gone—and where are they?

Oh tell it not in Askelon!
Oh say not that the foeman won,
Lest they should raise their triumphings,
And smile upon our sorrowings;
Lest they should raise their trumpet's swell
Of joy—o'er those—the brave who fell.

They fell—and Saul and Jonathan,
Will ne'er smile more on vic'try won,—
Were they not lovely in their life.
Were they not strong in battle strife!
Strong as the lion in his might?
Swift as the eagle's boldest flight?

Upon thy heights proud Gilboa,
Let their descend no gentle dew;
For there the shields of brave men lay
By foeman vilely thrown away—
And banners that at noon, wav'd proud,
Serve now for warriors' only shroud.
Mourn—mourn—daughters of Israel,
For those who fell—who *glorious* fell—
And tune your lyres—and to the gale
Breathe soft—your lonely wail;
I'll give a tear—'tis all—farewell,
Ye brave—who in the battle fell!

E.

## OBITUARY.

Hon. WOODBURY STORER.

The following Obituary notice is from the Gazette of Maine, of July 26.

The numerous and honorable situations in which he has been placed, during a long course of active service to the community, prove him to have been a person of more than ordinary merit. In the path of private life where the virtues of the individual are unfolded, his probity was undisputed.

In the various relations, public and private, in which he was placed, benevolence and fidelity were ever conspicuous. He was emphatically a friend of mankind. In the support of our social and civil institutions, and in promoting important works of public improvement, no person was more zealous, active, energetic and indefatigable. There was no trait in his character, perhaps, more distinguished than fortitude. Of his exemplariness, his truth, and tenderness in his domestic relations, if any thing were suitable to be noticed on this subject, too much could hardly be said. That tribute is best paid, where the feeling is most fresh and genuine. Numerous are the kind and good acts which he has performed, of which there is no public record; and there are also many memorials of his benefactions, through a long and consistent course of active life.—His religious sentiments were rational, catholic, liberal. He bore his last testimony to the support which he had received from the promises of religion under the heaviest burdens of life. They at no time lost their strength, and did not fail of affording him their final consolation. During his long and severe illness, he evinced perfect resignation to the divine will. Death was disarmed of its terrors, and he contemplated its approach with unclouded and undisturbed serenity. While not unconscious of imperfection and infirmity, his conversation with his friends during his sickness followed the natural train of his thoughts, and he placed a firm reliance on the mercy and goodness of his heavenly Father, through Him, whom he had long professed to follow as his Lord and Master. He believed from the first that his disorder would prove fatal, and during its protracted continuance his patience was undiminished and he appeared almost to forget his own pains in the last and kind offices of attention, and instruction and consolation to those he must shortly leave. It may be trusted, that his aim had been to live a temperate, righteous, and useful life, under deep impressions of divine superintendence and a sincere desire to do the will of God.

THE LATE JUDGE DAWES.

It is a commendable practice publicly to notice those who cease from among us. If they belonged to public life only, there will be some to console in the loss which is felt; and who will be the more induced to imitate the virtues for which the world willingly gives credit. There may be those who have witnessed the manner in which sufferings, inseparable from human nature, have been endured, and they will take courage, in this earthly pilgrimage, in finding that exemplary merit cannot pass unnoticed. There are others who will feel the more strongly the duties of affectionate and friendly deportment, when they see that the dead are commended for the habitual observance of it. All may be led to feel that social and domestic virtues constitute the solid comfort and chief ornament of life; and that no elevation is attainable in which they are not necessary associates. If the deceased was in *public* life, his memory is public property; and the community have an interest that his life should be justly noticed. Though neither praise nor blame can break through the silence of the grave, it is of the most effective utility to the living to cultivate the impression, that the departed know what survivors speak of them; and, if they cannot, that those they love and leave, will.

No man has been withdrawn from this transitory being, whose life has been more uniformly marked by the amiable and endearing virtues, than the subject of this notice. From the time of his first appearance in school, to the close of his long life, he had, and he deserved to have, the most affectionate good will of his associates. In his own family circle, he was one of the most kind hearted, generous and affectionate of men; and alike deserving of this commendation, whether considered as a son and brother, or as a husband and father. He had an honest and friendly feeling, which shone forth in his social intercourse, enlightened by classic and literary taste, and by poetic fancy, and undiminished by the assumption of measured manner, too often put on to supply the place of real merit.

Few men have devoted more of their days to the public service than Judge Dawes. After a highly useful and successful course of practice at the Bar, he was placed on the bench of the Supreme Court in 1792, at the early age of thirty-five. He resigned his station in 1802, and was made Judge of Probate for the County of Suffolk. In this office a man is called upon to be a friend and an adviser of the widow

and fatherless; to console the afflicted, to direct the ignorant, and screen the unprotected—an office requiring professional learning, great forbearance, diligence and patience; and one whose kind and generous duties awaken no loud-sounding praises. In the performance of these duties, Judge Dawes had no heavier task than to use his own resources, and to follow the natural impulse of his heart.

On the decease of the amiable and still truly lamented Judge Minot, a commission was given to Judge Dawes to fill the place of Judge in the Municipal Court of Boston in 1802; which office he held for twenty years, and then resigned it, retaining the office of Probate Judge. The jurisdiction of the Municipal Court is of great extent and high importance. He left that station with the fame of an able lawyer, and of a humane and correct Magistrate.

Judge Dawes was of an age to enter with zeal into the public measures which were in process in the political world, in the early stages of the Revolution. He took a decided and faithful part on the side of his country; and by his pen and by the expression of his opinions in assemblies of his fellow citizens, rendered essential services in the course of events which resulted in the establishment of an independent and national republic. He was happily associated in his collegiate life, having for classmates, men of whom it is enough to mention the names—James Freeman, Rufus King, Benjamin Lincoln, and for cotemporaries, Aaron, Dexter, Christopher Gore, Samuel Sewall, John Prince, George Richards Minot; among all of whom, and other distinguished men, he maintained an honourable rank, and an unbroken alliance to the close of life.

Nil ego contulerim jucundo sanus amico.

## General Intelligence.

City Affairs. The following paragraphs from the report of the doings of the city Council relate to subjects of great importance to the welfare and improvement of the city, and which we hope will not be lost sight of till the objects they embrace are accomplished.

*Common Council, July 22.* The committee who have under consideration the subject of establishing a High School for Females, were instructed to take into consideration the expediency of having the mutual instruction system adopted in all the Grammar Schools in the city.

Messrs. Stevens, Boles and Fuller were appointed a committee to consider and report some practicable plan by which juvenile offenders of both sexes may be reformed as well as punished for the commission of petty crimes.

The Weather. The *Worcester Spy* gives the following appropriate extract from *Thompson*, as a caption to a few remarks on the intemperate heat of the weather.

'Tis raging noon; and, vertical, the Sun
Darts on the head direct his forceful rays.
O'er heaven and earth, far as the ranging eye
Can sweep, a dazzling deluge reigns; and all,
From pole to pole, is undistinguish'd blaze.
In vain the sight, dejected, to the ground
Stoops for relief; thence hot ascending streams,
And keen reflection pain. Deep to the root
Of vegetetion parch'd, the cleaving fields
And slippery lawn, an arid hue disclose,
Blast Fancy's bloom, and wither e'en the soul.
*Thompson.*

After a few days suspension of the extreme heat the thermometer is rising again. Its range was yesterday considerably below that of our warmest days, yet it was what would, in common seasons be called very warm weather.

Macadamized Streets. Much complaint is said to have been made of late in London of the Macadamized streets. The granite dust which arises from them very plentifully, in dry weather fills the eyes of passengers, and produces inflamation, and in wet weather these streets are muddy and impassible.

The owners of carriages complain also that this kind of dust destroys the varnish on their carriages. The conclusion of a writer in the London Morning Chronicle is, "that Macadamized roads are good for the country, but bad for the town."

The fourth attempt to elect a representative to Congress will take place in Worcester South District an Monday next. The only candidates now before the public are John Davis Esq. of Worcester, and the Hon. Mr Sibley, the late member.

General Layfayette visited the battle ground at Germantown on the 20th instant. He was expected at Baltimore yesterday. It is estimated that from the time he left France, last summer, till he arrives there again he will have travelled between sixteen and eighteen thousand miles.

The New-York Courier says that it is hinted that a dinner about to be given to George Kremer, at Philadelphia, is the first act of the drama previously to nominating him for the office of Governor of Pennsylvania.

*Arrived from the Netherlands.* The Dutch Sloop of War *Pallas*, arrived in this harbour on Monday. She is said to be on a voyage of improvement. About forty young gentlemen, officers of the Navy of the King of the Netherlands are on board.

His Excellency, J. Bangeman Huygens, lately appointed Minister plenipotentiary and Envoy Extraordinary of H. M. the King of the Netherlands, has arrived at New-York, with his lady and family.

Teas. It is stated in a Philadelphia paper that the first arrival of Teas directly from India to Canada had been lately announced. It is stated that the importations amounted to 5000 chests more than the consumption of Canada.

Map of Mexico. The map of Mexico, lately published by Mr H. S. Tanner is highly commended in the National Gazette, as executed with care and ability, and a very useful help to the traveller.

Fire. The Parsonage House, in the north parish, in Abington, occupied by the Rev. Mr Spring, was destroyed by fire on Thursday. The fire took on the roof, which, on account of the late heat and drought, had become very easily inflamable. We understand that Mr Spring's furniture was all saved.

Com. Porter's Trial.—Four days have been occupied by the Court Martial, in taking testimony.

The first charge is disobedience of orders, and conduct unbecoming an officer; and the specification alledges that Captain Porter, in violating the territory of his Catholic majesty, the king of Spain, by landing troops, in a hostile manner, and by committing divers acts of hostility there, acted in contravention of the constitution of the United States, and of the laws of nations, as well as in opposition to his instructions.

The second charge is insubordinate conduct, and conduct unbecoming an officer; and the various specifications embraced in this charge, allege that he has written and sent letters of a disrespectful character to the President of the United States, and to the Secretary of the Navy—by which he has violated the respect due from officers to the head of the department, and has deranged the discipline of the navy—that he has published a phamphlet of the proccedings, before such publication was authorised by the executive; has given to the world partial and incorrect statements of the proceedings; & has also published official communications to the government, and correspondence of an official character, and orders and instructions which he has received from the department.
*Nat. Journal.*

The Court Martial on this officer having heard the evidence in support of the first charge preferred against him, were presented with a written argument of the counsel for the accused, containing objections to the power of the Court to take cognizance of the second charge, on the ground "that the charge and specifications allege, assumed offences which do not come under any denomination of offences contained in the articles of war; and, again, that the charge and specifications are themselves so vaguely and indefinitely worded that even if they pointed to a sustainable offence, they had so departed from the letter and spirit of military law in the defective description of the offence that they ought not to be received by the Court." To this argument, it is stated in the Washington Journal, a reply was made by the Judge Advocate, remarkable for its ability and force. After the conclusion of this replication, the Court was cleared for the purpose of deliberating upon the objections taken. After an hour's consideration in this manner, the Court came to a singular result in the shape of "a resolution referring it to the Attorney General of the United States to give his opinion as to the sufficiency of the charge and specifications, to constitute a criminal charge before a Court Mertial—and also on the consequences which would ensue, if the charge and specifications were not deemed sufficient, as they regard the decision on the final question."

Hudson.—We are glad to see in the "Republican," of the 14th ult. an account of some of the manufactures in that small but exceedingly interesting little city, located on the Hudson, 117 miles from New-York, and to which the river is navigable for the largest ships. No people appear better fitted to succeed in such establishments than those of Hudson for there is not a more industrious and comfortable community any where.

There are three cotton mills within the city—two in operation, and the other not yet finished. The two will annually produce 540,000 yards of coarse cotton goods, valued at 13 cts. per yard, or $70,200; and 360,000 at 24 cts. or $86,400; together 156,000 dollars. And when the three mills are in operation it is supposed that they will give support to 57 families, of 9 persons each; in all 513 persons.

There are six satinet manufactures which employ 455 persons, consume 236,400 lb. wool, and make 554,000 yards of cloth per annum. Also a flannel manufactury, employing 30 persons, consuming 15,500 lb. of wool, and making 46,800 yards of very superior goods every year; adjacent to this there is a morocco and skin-dressing establishment. The carpet manufactory employs 20 persons, consumes 12,000 lbs. of wool, and makes 10,000 yards per annum, besides 1,100 yards of diaper, and doing occasional jobs for the citzens.

The capital actually employed in these works is estimated at more than half a million of dollars. The adjacent country also abounds with manufactories, whose products mainly centre at Hudson, to be disposed of at New York or elsewhere.
*Niles' Reg.*

Destructive Fire. It is our melancholy duty to announce to our friends abroad the occurrence of a very destructive fire, which broke out last evening in the most populous part of our city. The particulars as far as we could gather them, are as follows:

The fire broke out between 8 and 9 o'clock, in a stable occupied by Mr Amiel Barnard, on Cherry-Alley, in rear of a house on Union street, belonging, we believe, to the assignees of the Bank of Hudson; from thence it spread north to the wool warehouse and satinet factory of Mr Jonathan Scott, to the dwelling house of the same gentlemen, and the buildings adjoining across Warren street, Prison-Alley, and to the house of Mr Richard Macy. We have enumerated the buildings destroyed as follows:—

On Cherry-alley—one wool warehouse, one satinet weaving factory and nine barns.

Warren-street, south side—the dwelling house of Mr Scotts, with a satinet weaving factory immediately adjoining; one belonging to the estate of David Lawrence, Esq'r. deceased; the old building formerly occupied as the Bee printing-office, a dwelling and a grocery, all belonging to the estate of the late Hezekiah Dayton, and a brick dwelling house belonging to Reuben Moores, occupied by Cap. Edward Jenkins.

Warren street, north side—a dwelling-house occupied by J. Hathaway, Esq, two belonging to Dr John Tallman, one owned by Mrs. Lindsey, one by Mr Hubbell, occupied as a shoe store and a dwelling house, and one belonging to the estate of the late Abisha Barnard, and occupied by S. Paddock, with the out houses attached to it.

Diamond-street—the dwelling house of Mr Richard Macy.

We have only time for a single remark in relation to this terrible calamity. At one time we trembled for the safety of the whole city; we expected, fearfully expected, that its termination would leave us but a heap of ruins; but thanks to an over-ruling Providence, its devastating career was checked, next to which we owe it to the activity of our firemen and citizens, aided by the enterprising company from Athens, and especially do we owe our preservation to the Nantucket fashion of building brick gables and wooden fronts to the tenements. We will not hazard an opinion as to the amount of property destroyed. It is thought by many to be the work of an incendiary.

The Crops. We are pleased, says the Concord (N. H.) Patriot, to observe that in most of our upland towns there are heavy crops of spring wheat, probably more than sufficient for the consumption of those towns. Indian corn and potatoes are at least one fortnight more forward than usual, and are in a high degree luxuriant. In some places these begin to suffer from drought; while in others, but a few miles distant, they have been invigorated by timely showers of rain. On the whole, the farmers of New-England never had more reason to be thankful—they have great crops; and the home market already furnished at our numerous manufacturing establishments will enable them to dispose of their surplus products to better advantage than ever has before been the case in any year of abundance. It will soon be seen that even the interests of commercial men will best flourished when the Farmer is encouraged."

Wool. We hear that a much increased attention is paid to the raising of sheep in Vermont and other states, since the duty levied on foreign wool has assured the farmers of stability in the home market; and the quality as well as the quantity of the article, is rapidly advancing. We are really glad of this—surely, we can furnish ourselves with as good wool as any other country can supply, if the same care is taken with the sheep, and we have so much spare lands that their support, except in the winter season, seems not to cost any thing. Some of the manufacturers are in want of the finest sorts—but others are supplied from their own flocks or those of their neighbours, and there will be abundance of the material, if the prices paid for it are sufficient to encourage the production of it. And, at a time like the present, when the value of grain is so greatly reduced as no longer to yield a profit to the farmer, it is very important indeed, that, by furnishing a new commodity, he may not labor altogether in vain.

Loss of the Ship O'Cain. We regret to hear that the ship O'Cain, Lewis Henchman, master, bound from this port to Valparaiso, was totally lost on the 21st April, with her valuable cargo of domestic goods, flour, provisions, naval stores, &c. by striking on a sunken reef of rocks in lat. 34 S. (not laid down in any chart on board the ship) 60 miles from her port of destination. The ship was 137 days out.

On the 21st April, at 6, P M the man at the helm discovered breakers in shore; soon afterwards the ship struck forcibly on a reef of rocks, 6 or 8 leagues from the shore, and in 15 minutes went to pieces, the cargo drifting in every direction. There was a ship to leeward, which saw the O'Cain strike, and made all sail to her assistance. Capt. Henchman was the first person washed from the wreck, but he supported himself upon a drift-plank. Mr Cady, (a passenger) Mr David Morey, (chief mate) several seamen and a boy were also washed from the wreck, but they supported themselves in the water three or four hours, upon the lumber which had drifted from the deck of the vessel. The remainder of the crew clung to a part of the wreck till next morning when they were taken off.

Canal Commissioners. Hon. Nathan Willis, Hon. Elihu Hoyt, and Gen. H. A. S. Dearbon, Commissioners to survey a route for a Canal from Boston Harbour to Connecticut River, and Loammi Baldwin, Esq. Engineer, (engaged in the duties of their office,) arrived at Greenfield on Monday evening of last week. On Wednesday they proceeded westward, with the intention of going as far as the line of the state of New-York. By their passing on west of that place, it would seem that they are satisfied of the practicability of a canal on the route which they have explored from Boston to the mouth of Miller's river.

Ship Rail Way. We understand the merchants in this town contemplate constructing a *Rail Way*, similar to the one now in operation in Salem, Mass. This no doubt will prove very beneficial to ship holders, generally, as vessels of the largest size can be drawn up and repaired without interruption from the tides and at much less expense than in the ordinary manner. The cost of the way, exclusive of the lot on which it is to be erected, is estimated at $6000.
*Portland Gaz.*

Important. Capt. Groves, of the brig Rebecca and Sally, from Port au Prince, informs that on the 3d of July a French frigate brig and schooner arrived at that place, at 10 A. M. moored broadside to the fort, and despatched a boat to the city with a flag of truce. President Boyer, his officers, &c. met them half way in a boat, when they all proceeded on board the frigate. At 2 o'clock the boat returned with the Baron M'Kau, who came to treat with the Haytiens. The whole fleet came up to the city next day which consisted of 2 ships of the line, three frigates, two brigs and one schooner.

On the 11th inst it was agreed that the government of Hayti pay to France 150,000,000 of francs and for six years the French Colonies to pay half duties.

[The above report is merely a verbal one. We have neither letters nor papers, and we are rather inclined to think there is some error in the statement of the stipulations entered into by the Haytiens, and that the sums to be paid over-rated.
*N. Y. Gazette, July 25.*

From a printed circular in our possession, we perceive that Messrs. Simon and Jadownisky, two converts from Judaism, "decline further connection" with the "Board of the American Society for Ameliorating the Condition of the Jews."

They say in their circular, "We are providentially here not alone for ourselves, but in some degree as the representatives of those of our brethren whom the Lord may send to partake with us the dearest blessings of a free country, *liberty of conscience.*
*N. Y. Nat. Advocate.*

Georgia. The Grand Jury of Milledgeville, Geo. with much the same sort of discretion manifested by Governour Troup and Esquire Lumpkin, have found bills of indictment against the Indians who killed General M'Intosh, and Judge Johnson has thought proper to forward this information to the President of the United States. The Baltimore Gazette correctly remarks that, "undertaking to indict individuals of a nation perfectly independent, for acts committed within the territory of that nation, and for which they are amenable only to its own laws of internal police, seems very much like an act of presumption, and is only paralleled in this characteristic by the message of the Governor." *N. Y. Statesman.*

Deaths in New York. The City Inspector of New York reported 184 deaths in that city the last week, of which 58 were of children, under a year old. The Coroner has published a list of *seventy* cases of sudden death. The greater part of these deaths are attributed to exposure to the heat, drinking cold water or other cold drinks, and intemperance. In eighteen cases, intemperance is stated in the coroner's report as one of the causes of death, in 27, the patient was *overheated*, 14 deaths were caused by *cold water*, 4 by apoplexy, and four by accidental drowning. *B. D. Adv.*

Deaths in Philadelphia. The Philadelphia Health Office made a report of 180 deaths in that city and liberties last week—90 of which were of children, 56 of which were under an year old, and 90 adults. Fifteen of these deaths are reported as caused by cold water, six of apoplexy, ten sudden, six of drunkenness and mania-a-potu, twenty nine of cholera morbus, and seventeen of fevers. *Ib.*

We understand that the Rev. Swan L. Pomroy has accepted the invitation of the Congregational Church and Society in Bangor (late Mr Loomis') to become their pastor, and is to be ordained in August.

Rio de Janeiro, June 12. Some of the gun boats destined to reinforce Monte Video, have put into Santos, &c. in distress. A war between this government and that of Buenos Ayres is expected. Advices from Monte Video mention the arrival there of the principal part of the expedition.

Lima, April 23. The Government has prohibited, on pain of confiscation, the importation of all Spanish products, and manufactures for four months. Callao still holds out.

Mammoth Pump. An iron pump, 1000 feet in length, has recently been cast in *Ohio*, to be used in one of the Mexican mines.—Bore 4 inches.—Cast in pieces ten feet in length.—Each piece weighs 1000 lbs.—Cost 6 cents per pound.—Aggregate $6000 independent of the cost of transit to one of the Mexican ports, from whence it must be transported in waggons 300 miles, and finally, be borne 30 miles up the mountains on the shoulders of the Indians.

It is calculated that 20,000 emigrants depart annually from Great Britain and Ireland, for North America alone.

General Lafayette has accepted an invitation from President Adams, to take passage on board the new Frigate Brandywine, to return to France. He leaves the country on the 15th of August to return no more.

Capt. Charles Morris is appointed to the command of the Brandywine.

A Miss Gold of Cornwall, Conn. is about to be married to Elias Boudinot, a young Indian who was educated at the Foreign Mission School in that place. The lady's family is said to be very respectable, and her father and mother approve of the match. Several of the gentlemen concerned in the direction of the school have formally signified their disapprobation of this and similar connexions. *R. I. American.*

On the night of the 20th, a destructive fire occurred in the most populous part of the city of Hudson, N. Y. by which *twenty-six* buildings, many of them very valuable, were destroyed.

The deaths in New-York during the week ending the 16th inst. were 197—60 more than has ever happened in one week. Sixty-three were sudden deaths. In other places the sudden deaths have been nearly as great, allowing for the extent of population and exposure.

### FOREIGN NEWS.

Paris dates to June 14 have been received by the way of New-York. The reports lately received respecting new Grecian victories are confirmed. We give the following extract from accounts lately received, which state, that,

On the 11th of May, the Greek fleet fell in with the Egyptian squadron; the brave Canaris, leading the Greeks in a fireship, was so fortunate as to attach himself to one of the Egyptian frigates—that, following his example, two other fire-ships attached themselves to two other vessels, and that in this way fire was communicated to the whole fleet, of which more than *sixty vessel*, were burnt, sunk, or run ashore; and it was thought that Ibrahim Pacha had perished in this dreadful battle.

A Leghorn letter of May 30th announces, that "An official account of the great victory obtained by the Greeks near Navarino, has been published at Hydra." It is added that the traitor Odyssus had been delvered up to the Greek Government.

The papers mention, that Gen. Devereux, in the Colombian service, while travelling in the Austrian dominions, was arrested at Rorigo, and sent to Venice, where he was confined in prison. As these arrests have not been frequent of late, it is natural to suppose that the case of this gentleman may have something peculiar in it. He is known to be a British subject, and he is said to have been travelling with the pasport of Mr Brown, the American Minister in Paris. There can be little question, that when he obtains the pasport of the Minister of his own country, he will be liberated. *Lou. pa.*
[*He has since been set at liberty.*]

The London Times and Morning Chronicle of the 13th ult. contain the particulars of an aggregate meeting of the Catholics of Ireland, in North Ann-street Chapel, Dublin. It is described as the most numerous and respectable meeting which has ever been held there. On motion of Mr O'Connell, Lord Gormanstown was called to the chair. Mr O'Gorman said he held in his hand a despatch from Lord Donoughmore, conveying the resolution of 53 Protestant Nobleman, having estates in Ireland, who met at the house of the Duke of Buckingham, the head of the Greenville party, and had come to the resolution to fight the battles of Ireland. These resolutions are said to have been proposed by Lord Londonderry! and to have been written by Lord Ellenborough!! It is also worthy of remark, that the united annual income of nine of the Peers alone, who signed the resolutions, namely, Fitzwilliam, Derby, Devonshire, Leinster, Downshire, Buckingham, Clifdon, Kingston and Londonderry amount probably, to 700,000 pounds sterling. The principal speakers were Messrs Coppinger, Shiel, and O'Connell; and they attacked the party in the British Parliament who had opposed the Catholic bill, with great severity and personality. It is very evident, from the tone and spirit of the meeting, that the Catholic cause, instead of being put down by the late decision of the House, is (to use an expression of Mr O'Connell's) "alive and merry." *Nat. Journal.*

The Liverpool Mercury of the 10th of June, says—South American commerce has gone on progessing, during the three years that it has freely existed, in the proportions of 32, 45, 58. What a demonstration of the advantages of freedom and free trade!

An official despatch has been received from Brig. Gen. Sir Archibald Campbell, dated Rangoon, Jan. 14, giving the particulars of an attack on the fort of Syriam. Several officers and men of the British forces were killed and wounded; but the place was gallantly carried by storm. The despatch states that the enemy (notwithstanding the late defeat of the Burmese) were collecting an other army to attack Rangoon.

A letter from a British officer, however, dated at Chitagong Feb. 4th, speaks confidently of a speedy termination of hostilities with the Burmese, and of the British being able to negociate a treaty on their own terms,

Leghorn, May 20. Official accounts from Hydra of the 8th, arrived at Malta the 19th by a Greek vessel, and received here yesterday, confirm the success of the Greeks in the battles before Navarin, and that Odyssus had been delivered up to the Government. It is added, that Gen. Roche had been well received by the Greek Government, and that it was expected he would repair to the camp at Patras.

Pay for Slaves. The British Parliament have passed the bill appropriating £200,000 for the purpose of indemnifying America for the slaves carried off in the British Government vessels, during the last war. It has become an interesting inquiry what has become of those slaves. By some it is contended, and supported by pretty plausible evidence, that they were carried to the West Indies and there again sold into slavery by the British officers. This again has been denied by others.

War in Burmah. The victory of the English army in Ava, appeared to be complete; but its advance from Rangoon was made with great caution. The King of Ava lost most of his experienced men and favovrites in the great battles of the 1st and 9th December. The natives appeared to have held the English army very cheap, as a banditti of Christian dogs; and the King attributed his losses to his being too old to be lucky; and resigned his crown to his son, Chukiamen, for the purpose of changing the fortune of the fray. The war was conducted with great barbarity. The Burmese gave no quarter, and asked for none. Every prisoner they took was crucified, a cut made down his belly, his bowels let out, and in that state left to die. Many, who had been surprized, and taken by them in the jungles had suffered this fate. On the other hand, when approached by the British troops, forty or fifty of them would stand still, blind their eyes, and be shot. A shell was thrown among them, when some fifty or sixty men, women and children gathered close round it, amused at the fuzees, when it exploded and killed all around. *English paper.*

It is contemplated at Charleston after the example of Massachusetts, to erect a monument in the city square, "in honor of the memories of the revolutionary worthies of the State." the drawing of this structure, represents a solid column, the obelisk form, elevated on a grand zocle or base. The extreme height of the column is about 76 feet. The base is a perfect square spreading 25 feet and rising 20 feet. The whole to be of marble, except the decorations, which will be executed in bronze. *Rockingham Gazette.*

A dinner was given to Mr Rush, Secretary of the Treasury, by the citizens of Philadelphia. Gen. La Fayette was present, and a number of distinguished citzens.

An attempt has been made but failed, to induce the Penobscot Indians, at Old Town, Me. to establish a school. Hopes are entertained that the Indians may be induced to reconsider this determination. With a truly Catholic spirit, an *Orthodox* clergyman, a Unitarian clergyman and a Roman Catholic priest, united their efforts to accomplish this useful object.
*Newburyport Herald.*

### MARRIAGES.

In this city, on Wednesday morning, by Rev. Mr Young, Mr Francis A. Bertody to Miss Mary Dorr, daughter Mr John Dorr.

On Wednesday morning, by the Rev, Mr Ballou, Mr Thaddeus Reed, of Lexington, to Miss Catharine C. Dow, of Boston.

On Thursday, by the Rev Frothingham, Mr Joseph N. Howe, to Miss Rebecca T. Calef, of this place.

In Savannah, Mr Samuel Howard Fay, son of Hon. S. P. P. Fay, of Massachusetts, to Miss Susan, daughter of Col. John Shellman, of S.

### DEATHS.

In Boston, Mrs Elizabeth Winthrop, wife of the Hon. Thomas L. Winthrop.

In Northampton, Mass. on the 12th inst. Mr Thomas Strong, aged 43, years, in consequence of exposure to heat and drinking cold water.

In Newtown, Long-Island, Mrs. Mariah L. Johnson, wife of the Rev. Evan M. Johnson, formerly of Newport, ag. 27.

In Salem, on the 20th instant, Miss Sarah Hodges, aged 24, daughter of Capt. Gamaliel Hodges.

At Matanzas, 14th inst. Lieut. Henley, of the U. S. frigate Constitution.

In South Hadley, July 22, Mrs Mary, wife of Rev. Joel Hayes.

Shrewsbury, Miss Mary Ann P. Nurse, daughter of Mr Joel Nurse, aged 20.

In Sterling, July 14, Miss Eliza Putnam, aged 20. On the 11th inst. very suddenly, Solomon Houghton, son of the late Benjamin Houghton, aged 17.


### LONDON BIBLES.

Munroe & Francis have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates. July 16.

### RESIGNATION.

Resignation, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21 Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally

### ATHENEUM, No. 8—Vol. 3.

Just Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 8, for July 15, 1825.

Contents.

Illustrative memoir of Miss Jane Porter. Low life. Ronald Stuart. American writers. Florville. Superstition. Realities. The young sportsman's tale. Russian love. The stranger in Louisiana. The Gheber's address to the rising sun. The superannuated man. I must believe thee still sincere. Woman's prerogative. Early rising. Madame de Genlis. Anecdote of Charles X. Mr Macready. Water telescope. Mahomed Ali Pacha. Theatrical anecdote. Idolatry. Wonderful escape. Russian proclamation. Substitute for glass. Rreserving recluse. July 23.

### TWO NATURES.

For sale at this office, "An Essay on the Two Natures of Christ,"—from the Unitarian Miscellany.

## POETRY.

*From the Connecticut Mirror.*

### THE BURIAL OF THE YOUNG.

There was an open grave,—and many an eye
Look'd down upon it. Slow the sable hearse
Mov'd on, as if reluctantly it bare
The young unwearied form to that cold couch
Which age and sorrow render sweet to man.
—There seem'd a sadness in the humid air,
Lifting the long grass from those verdant moun s
Where slumber multitudes.—
—There was a train
Of young, fair females, with their brows of bloom,
And shining tresses. Arm in arm they came,
And stood upon the brink of that dark pit,
In pensive beauty, waiting the approach
Of their companion. She was wont to fly,
And meet them, as the gay bird meets the spring—
Brushing the dew drop from the morning flowers,
And breathing mirth and gladness. *Now* she came
With movements fashion'd to the deep-ton'd bell;
She came with mourning sire and sorrowing friend,
And tears of those who at her side were nurs'd
By the same mother.
Ah! and one was there
Who ere the fading of the Summer rose
Hop'd to meet her as his bride. But Death
Arose between them. The pale lover watch'd
So close, her journey through the shadowy vale,
That almost to his heart the ice of death
Enter'd from hers. There was a brilliant flush
Of youth about her—and her kindling eye
Pour'd such unearthly light, that hope would hang
E'en on the archer's arrow, while it dropp'd
Deep poison. Many a restless night she toil'd
For that slight breath which held her from the tomb,
Still wasting like a snow-wreath, which the sun
Marks for his own, on some cool mountain breast,
Yet spares and tinges long with rosy light.
—Oft o'er the musings of her silent couch,
Came visions of that matron form which bent
With nursing tenderness to sooth and bless
Her cradle dream; and her emaciate hand
In trembling prayer she rais'd, that He who sav'd
The sainted mother, would redeem the child.
Was the orison lost? Whence then that peace
So dove-like, settling o'er a soul that lov'd
Earth and its pleasures?—Whence that angel smile
With which the allurements of a world so dear
Were counted and resign'd? That eloquence
So fondly urging those whose hearts were full
Of sublunary happiness, to seek
A better portion? Whence that voice of joy,
Which from the marble lip, in life's last strife,
Burst forth to hail her everlasting home?

## Miscellaneous.

### HAYTI.

*The Country.*—This island is mountainous to a great extent, yet has many extensive plains, beautiful vallies, and one desert in the interior. Its climate is delightful and salubrious, being made so by its mountains and by the trade winds. Its water is excellent and abundant; and its soil most fruitful. The immense wealth it poured into France, while in a state of colonial dependence upon that kingdom, testifies most fully to the richness of its soil and the abundance of its productions.

*Government.*—The legislative power is vested in a President, Senate, and Chamber of Deputies. The President is elected for life by the Senate, and takes the oath to support the constitution, annually. The Senate consists of 24 members, who are chosen once in nine years by the Chamber of Deputies. The Chamber of Deputies is composed of three members from Port-au-Prince, two from the principal city of each department, and one from each county: they are elected once in five years by the people. All males of 21 years and upwards are allowed to vote.—The judiciary is independent, and the judges are appointed during good behaviour. The powers of the different departments of government, and the rights of the people are defined by the constitution. The Napoleon code adapted to the circumstances of the country, is the law of the land.

Having never been assisted in gaining their independence, nor acknowledged or countenanced by any nation, the Haytiens have relied for security only on their arms; and as they are not yet acknowledged by France or any other government, upon their arms they still rely. This gives a military character to their government.

Invasion from the French is not at all feared, and no one that has seen the island, the fastnesses of its mountains, the army, the spirit of liberty that animates the people, and knows how destructive to European troops is the climate of the island, can have the least fear for the government, should an invasion be attempted, nor suspect that France would be so wanton and rash as to send there another army to be destroyed.

The excellence of the police is manifest from the fact, that the crimes of murder, robbery, and housebreaking, are scarcely known; that travelling in all parts of the island is perfectly safe, and that no piracies are committed in its waters. Truth, however, requires us to state that petty thefts and frauds in relation to things of small value are very frequent.—While the Haytien will not steal from a pile of doubloons on the merchant's counter, he will take the small change that lies by its side—while he will not break open your house, he will rifle your garden and steal your poultry. These are some of the remnants of slavery, and it is believed will vanish in the progress of improvement.

*Revenue.*—The government is supported by duties on imports and exports, by licenses, and the surplus of the church revenue, after deducting what is expended in the support of the church and clergy. The church revenue is raised by a tax on burials, masses, and marriages, which of consequence falls only on the Catholics, as Protestants are at liberty to bury, pray, and marry after their own forms, which subject them to no tax. Hence the establishment is not supported by dissenters.

*Literary and Humane Institutions.*—The literary institutions, except the Lancasterian schools, are on the French plan. The hospitals are also French. Lancasterian schools and very good hospitals are supported in all the principal towns at the expense of the government. A Lyceum for liberal education is well supported at Port au Prince. In all the public seminaries education is without expense, except for board and books, and in the Lancasterian schools even books are furnished. Common schools, and schools for the polite accomplishments, are found in very good numbers in the cities, but are very scarce in the country. The great mass of the people in the country are unable to read, and the efforts of the government to support schools have been relinquished for want of scholars. Those who know how difficult it is to influence illiterate parents to send their children to school, will not be surprised at this fact when they recollect that Haytiens over 30 years of age, almost without exception, were born in slavery, and of course were never taught to read in early life.

There are three printing establishments on the island; two at Port au Prince, and one at St Domingo. From the presses at Port au Prince two weekly papers and one monthly work are regularly issued, and one weekly paper is issued at St Domingo. The prices of these publications are high.

*The Sabbath.* The sabbath according to protestant notions, is not known in the Island. The public offices are shut, and the wholesale stores generally, but the day is devoted to marketing in the morning and to amusements in the afternoon and evening. Immense numbers of people from the surrounding country flock into the large towns on Saturday and Sunday, and from noon of one day to noon of the next, bustle and trade fill the market place. The drum at six o'clock on sabbath morning summons the soldiers to the review, which last till nine o'clock. The militia are called out once in three months at the same time and for the same purpose. The churches are open for mass and preaching on the holidays. This perversion of the sabbath takes away from the people that instruction it was designed them, fosters their vicious propensities, and leaves them to grovel in ignorance and superstition, and the evil effects are great and obvious.

*State of Society.* French manners and customs affected by the Roman Catholic ceremonies, prevail throughout the island. Native Africans brought to Hayti in early life, show you all the gesture, ease, politeness, action and variableness of the French character, and this character extends more or less to all classes. In the lower classes it is modified by the effects of slavery which still remain, and much that was brought with their fathers and mothers from Africa. Many African customs and superstitions are found mingled with those of the Roman Catholic religion. Paganism, which gives gods to hills and streams, has its prolific progeny in Hayti, and to the imagination of many a native, this god in the shape of some scaly monster or clawed dragon, is seen occupying some hidden cave or hole of the earth, ready at all times to protect his hill or stream from sacrilegious depradations. Sorcerers and witches, with charms and incantations, in all the shapes known in Africa, hold their sway and scatter their terrors over thousands who have inherited the ignorance of their fathers;—fathers too brought away from Africa by merciless men-stealers, and subjected to all the calamities of slavery, under the pretext that they were to be enlightened by Christianity!

The remarks just made apply only to those of the lower classes who were slaves before the revolution. Among the coloured offspring of the slave owners and others who have always enjoyed freedom, you find many distinguished for intelligence and liberality.—The higher classes, especially the men, are mostly infidels of the French school. Many of them were educated in France, and many youth of both sexes are still sent to France for education. Some are highly distinguished for talent and cultivation. Parisian style, elegance, and refinement adorn many of their mansions, and spread splendour over their public amusements. The female holds about the same place of degradation as in France, and the intercourse of sexes is on about the same footing. Marriage, however, is becoming more frequent, and obvious improvement in the state of society in this respect, is taking place.

### LOW SPIRITS.

There is nothing more mysterious in human nature, than the connexion between matter and mind. We are well aware there is nothing of a novel character in this expression; but still, the operations of mind upon the body, under influence of different feelings, excited by certain associations, depending upon our relation to society, the pursuits of business, domestic employments, or individual friendships, must not be neglected by the physician, although he may never be able to prescribe a remedy. Such, indeed, is the constitution of man, and such too, is his misfortune, that, in possessing the highest intellectual attributes, he is liable to become the subject of care, anxiety, and even despair, and health is meted out to him in proportion to the developement of sensorial power, and the trials which thes faculties have to encounter, by the greater perfection to which they may have been carried by discipline and education.

It is only among the rudest members of society, that impressions are ever so vivid as to produce death from excessive joy. The father who died by immoderate laughter, when his three sons won the prize at the Olympic games, and the door-keeper of the American Congress, who expired on hearing the glorious news of peace, were men of inferior powers; but on the other hand, men who have given the most convincing testimony of superior attainments, men, whose genius has given them a niche in the temple of fame—who have culled the flowers of literature and strewed them with a liberal hand—men of noble souls and and exalted characters, whose hearts were as feeling as they were good—have often become a prey to all those keen annoyances of a depressed spirit, which gnaw away the vitals, and make that life, which should have been a happy one, a cold and cheerless waste.

A majority of the maladies, for which the physician is consulted, in persons of delicate temperaments, have a direct origin in some labor of the mind, which extends its influence to the animal system, and thus the discriminating pathologist may detect, by carefully weighing a train of circumstances, which are all referable to the social state, the origin of the nervous debility, local pains, fatal affections of the lungs, and even organic diseases of the heart. Women are by no means exempted from these peculiar sufferings: indeed, the most refined and lovely females are the most frequent subjects of those fatal diseases, which are depending on some hidden secret in the mind; and every rolling year carries with its seasons, many hundreds of interesting females, the pale victims of a broken heart. There is no sight to a professional man, more melancholly, than to witness the daily progress of those fatal symptoms upon the care worn cheek of an innocent, but disconsolate youth, whose only ill is truly in the mind; and there is nothing better calculated to induce him to mourn over the imperfection of the healing art, which cannot cure a wounded spirit.

Intellectual refinement, when properly encouraged, and when the sun shines mildly through the little day of life, and all the springs of youthful vigor are kept in balance by an "elastic spirit, bounding to the clouds," insures both length of days and happiness; but when the world has lost its charms, and the flowers no longer yield a rich perfume; when friends are dropping to the grave, and the azure sky is darker each returning day; the slender tenement, which held so rich a gem—the rational, immortal soul—wither, in the blast of sorrow, and all that could have charmed the eye in symmetry and form, dissolves in death forever.

Where there is great muscular strength, it is in most instances the chief trait of character; and we look in vain for those peculiar sensibilities which are the distinguished marks of intellectual excellence. Such people are never liable to mental alienation or despondency; strong in themselves, they only yield to those acute febrile or inflammatory diseases which overpower the tension of the animal fibre, and bring them suddenly on the bed of sickness. In health, they eat and drink, and sweetly sleep away their grief. Two thirds of mankind, in civilized nations, are of this happy temperament; the class of crying philosophers, therefore, bears no adequate proportion to those who laugh away all care.

Every station in society is attended with certain responsibilities, for which the personal character of the individual is held in public pledge; and the never ending perplexities arising out of an extensive acquaintance, when some unforeseen misfortune occurs, involving the pride of a lofty spirit, sink it, with a woful preponderance, to the lowest abyss of misery. One sighs over the memory of a beloved wife; another shuns the world's stare, and grieves for the loss of that wealth which once made him many friends—he learns too late the evanescent charms of gilded friendsdip; and there a sober pensioner of sorrow steals through the silent grove, and as she seems to gaze on some object in the sky, the falling tears in quick succession roll, and tell a tale of pity—how she is left to nurse a secret that almost bursts her heart.

To such causes, the physician may trace a long catalogue of those chronic affections, which are becoming more and more common in those circles where there is a progressive refinement; and in the proud march of society, there will, in all successive ages, follow in its train, a powerful troop of secret-working miseries. Hypochondriasis is the effect of an *imaginary* evil, and is, in itself, totally distinct from those affections of a harmless mind, feeding, in grief and solitude, upon a feeble, trembling, care-worn frame.

Low spirits, which have a foundation in realities, and which are nourished by a painful recollection of some past event, should never be the butt of railery; this, in a medical practitioner, betrays the meanest, lowest kind of breeding, and should exclude him from the privileges of men of science. To feel another's wo—to sympathise with those who need no other cordial than sympathy and kindness—is noble, generous, and doubly valued in the man who knows how consolation should be given, when he gives out prescriptions for a wandering ill, engendered in the mind. *B. Med. Intell.*

### MARYLAND SLAVE TRADE.

The New York Christian Inquirer, in allusion to the subject of transporting slaves from Baltimore to New Orleans, which we noticed in our last, has the following spirited remarks.

Where is the difference, in principle, between the purchase and transportation of slaves here, and on the African coast? I boldly challenge any one to shew it. Some have been bought with money, and some kidnapped, in Africa:—and so they have been here. Certain persons make it a business to carry on the traffic in human flesh, in Africa:—and so they do here. Husbands are frequently separated from their wives, and parents from their children, in Africa:—and so they are here. They have regular establishments and strong enclosures for the safe-keeping of their fettered and manacled victims, until vessels are in readiness to receive them, on the African coast:—and we have several similar establishments in and near *this City!* Yes, the high-souled people of this country, whose *monuments* attest their devoteness to Freedom, quietly suffer an abominable and guilty traffic in human flesh and blood to be carried on under their own eyes! Why does not the Ballot Box speak out, in tones of thunder!—Why is the Press as "silent as the grave?" Why have we not Societies in every county, whose business it should be to probe this fatal gangrene of moral and political corruption, and expose to the public view the putrifying mass, in all its rottenness? Our minds are so completely occupied in planning and executing benevolent projects *in other lands*, that we have no leisure to *think* of our own situation. Foreign benevolent operations now engross our whole attention, while a state of things, equally as deplorable as ever cursed a nation, and to remedy which, calls for our united exertions, exists among ourselves. We are fairly playing the part of a furious fanatic, whose eyes were so continually and *resolutely* directed towards Heaven, that *he neglected the duties of his station upon earth*, and instead of obtaining a crown of happiness in the blessed mansion of Paradise, found himself, at last, in the region of hell! Let us talk no more about our religion and benevolence, while we tolerate in the bosom of our country a traffic so fell as this.

Rice Paper. The substance called rice paper which is brought from China, and much used for representing richly coloured insects and other objects of natural history, and for making artificial flowers, is ascertained to be a vegetable production; on being exposed to the action of boiling olive oil it was made transparent, and thus its structure was ascertained; it is said to be the membrane of the bread fruit tree.

Poisonous Fish. We have heard several instance of persons being poisoned by eating oysters, lobsters, and halibut. If, as is generally the case, the poisonous quality in the fish is produced by mineral substance, it can be detected by applying a piece of clean silver, which will turn black if the fish be poisonous. *N. E. Farmer.*

Denmark. In the kingdom of Denmark, not including the duchies, the excess of births last year was 14,756, of which 4328 were in the diocess of Zealand alone.


### MISS EDGEWORTH'S WORKS.

MUNROE & FRANCIS inform the public and the present subscribers to their edition of Edgeworth in 16 volumes, that *Seven Volumes* are now complete. That the *Eighth* will be ready for delivery on the first day of August—the ninth on the first day of September, and the remaining *four* volumes on the first days of the succeeding four months, without fail.

M. & F. solicit subscribers to these useful works. They have taken great pains to have them well done—and the expense is great, requiring patronage to complete them.

To put the subject in a clear point of view, and to show how favourable to economy is the present subscription, the publishers annex a schedule of the prices of the different editions of this lady's writings, to excite the liberal to come forward and aid in accomplishing the Boston edition.

| | *Eng. Ed.* | *Ordinary Am. Ed.* | *Best. Ed.* |
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The English Editions have never been afforded cheaper than as put down above. There has been no uniform American Edition previous to ours, and we have also given the selling price of those printed. The public have now an opportunity of getting the best of books at *half price.* July 23.

### BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by Edward Everett.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By William Sullivan. Price 37 1-2.

A second edition of Mr Everett's oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

### Mr. WARE'S SERMONS.

JUST published at this office "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, Jr."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

### HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

Also a number of the Christian Monitor Tracts separate, *viz.* Williams Return, Eleanor Williams, Chauncey or Communion, Orton on family worship, &c. &c. &c. which will be sold low.

### CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co

CONTENTS.

Miscellany. The effect of Character on Ministerial usefulness. On the Punishment of Sin, as following close upon its Commission. Erroneous Views of Death.

Collections. Nature of Religion. Nature of Faith.—Proselyteism. Letters of Evelyn and Taylor.

Poetry. Elysium.

Review. Art. VIII. The Duties of Consolation, and the Rites and Customs appropriate to Mourning. Art. IX. Edwards' Doctrine of Original Sin.

Intelligence. American Bible Society. Evangelical Missionary Society. Convention of Congregational Ministers. The Ministerial Conference in Berry-street. American Unitarian Association. Massachusetts Society for the Suppression of Intemperance. Massachusetts Bible Society.—American Bible Society. Intelligence from Hayti. New Publications. Obituary.

Boston, July 6, 1825

### THE PRONOUNCING BIBLE.

*Price* 2,50 *and* 3,50.

JUST published, and for sale by Lincoln & Edmands, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.



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